

**THE PORTRAYAL OF WOMAN'S STRUGGLE IN QAISHRA
SHAHRAZ'S *ZEMINDAR'S WIFE***

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining
the Bachelor Degree in English Literature



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FINAL PROJECT STATEMENT

I certify that this research is originally my own work. I am completely responsible for the content of this research. Other researchers' opinions or findings included in this research are quoted or cited in accordance with ethical standards.

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Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris.

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THE PORTRAYAL OF WOMAN'S STRUGGLE IN QAISRA SHAHRAZ'S *ZEMINDAR'S WIFE*

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ABSTRACT

This research aims to find the struggle of woman inside *Zemindar's Wife* short story. *Zemindar's Wife* is a short story about a landlord and his wife, Noor. In the story, Noor, as the landlady, gets all the needs like beauty, wealthy, and luxury but behind all of that she has limited access to public which forbids her to take part in public matters or mingles with the villagers. The researcher tries to analyze Noor's struggle inside the story using an Islamic feminism theory by Amina Wadud. Islamic feminism theory focuses on the equity between male and female in the Islamic religion. The Islamic feminist tries to re-read the Qur'an and Hadith from a female perspective in order to correct the misunderstanding of women's position in Islam. This research uses descriptive qualitative method. After analyzing the problem, the researcher found that Noor's struggle happens because she feels inequity regarding her status as a woman and a wife which later helps the villagers to discover justice.

Keywords: *Short Story, Islamic Feminism, the Struggle of Woman*

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THE PORTRAYAL OF WOMAN'S STRUGGLE IN QAISRA SHAHRAZ'S *ZEMINDAR'S WIFE*

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ABSTRAK

Penelitian ini bertujuan untuk menemukan perjuangan wanita di dalam cerita pendek *Zemindar's Wife*. *Zemindar's Wife* adalah sebuah cerita pendek tentang seorang tuan tanah dan istrinya, Noor. Peneliti mencoba menganalisis perjuangan Noor di dalam cerita menggunakan teori feminisme Islam oleh Amina Wadud. Teori feminisme Islam fokus pada kesetaraan antara laki-laki dan perempuan dalam agama Islam. Feminisme Islam mencoba membaca kembali Alquran dan Hadis dari perspektif perempuan untuk memperbaiki kesalahpahaman tentang status perempuan di dalam Islam. Penelitian ini menggunakan metode kualitatif - deskriptif. Setelah menganalisis masalah, peneliti menemukan bahwa ada pergolakan yang terjadi karena dia merasakan ketidakadilan mengenai statusnya sebagai seorang wanita dan seorang istri yang kemudian juga membantu penduduk desa untuk menemukan keadilan.

Kata Kunci : *Cerita Pendek, Feminisme Islam, Perjuangan Perempuan.*

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MOTTO

“Man Jadda Wa Jada”

The hard effort will always pay off. Never gives up because you only live once!



DEDICATION

I dedicate this graduating paper to :

My beloved parents, Siswani and Adnan Haris

My big brother, Hanif Abduh

My big sister, Nurmala Hanum

My little brother, Achmad Lutfi

My lecturers in the English Department

My beloved friends in the English Department especially chapter 2015



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Yogyakarta, 18 March 2019
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CHAPTER I

INTRODUCTION

1.1. Background of Study

Literature can be described as an illustration of social life. The writers usually come up with the idea to write because of their surroundings or their life experiences. The literature itself has many definitions. Abrams said in his book *A Glossary of Literary Terms* that “Literature means to designate fictional and imaginative writings like poetry, prose fiction, drama or any other writings like philosophy, history, and even scientific works that are especially distinguished in form, expression, and emotional power” (2009: 177). Klarer says that most literature definitions focus on something written but not every written document can be categorized as literature. He also adds some words like "aesthetic" or "artistic" to differentiate literary works with others like newspapers or legal documents (2004: 1). From both definitions above, it can be said that literature often includes written documents, has aesthetic or artistic sides, and also gives an expressive mood. The researcher wants to analyze literature because it gives a new experience and also new knowledge in the literary world which hopefully can be a useful analysis.

There are many kinds of literature such as prose, poetry, and drama. Here, the researcher wants to analyze one of the literature branches, a short story. Klarer says in his book *An Introduction to Literary*

Studies “Short story was a brief narrative prose” (2004: 12). Unlike the novel, the other kind of prose, a short story usually does not have detail information. It also does not have a complicated plot like a novel. A short story usually focuses on one event or object. Focusing on one main figure or location, the setting and the characters generally receive less detailed and careful depiction than in a novel (Klarer, 2004: 27). That is why it is not easy to analyze a short story, because of the lack of a complicated plot inside the story. This makes the character and the story not explained deeply. That is the reason the researcher chooses a short story to analyze.

Zemindar's Wife is one of the short stories written by Qaisra Shahraz, a Pakistani-British Muslim woman, part of *A Pair of Jeans* short story collection. The story is about a landlord named Sarfaraz Jhangir and his wife Noor. Sarfaraz really adores Noor as he has cherished and waited for seven years before marrying her. On the other side, Noor does not show her affection towards Sarfaraz. One day, Noor becomes angry to Sarfaraz because he holds the dinner for all the villagers without telling it to her. Noor thinks it is weird for her husband to waste his wealth just for the villagers. The worse problem is that Sarfaraz will hold the dinner every week. She also denies to accompany Sarfaraz to host the dinner, but her husband insists on her presence so that Noor, feeling forced, accompanies him in the dinner. After the dinner, she decides to look for information in her husband office while he is away. Later, Noor finds that Sarfaraz will use the villager's land for bauxite mining.

The background of this short story is in the Middle East located in Pakistan. Most of the citizens in the Middle East, especially in Pakistan, are Muslim. Usually, in a Muslim family, women are taught to sacrifice or develop personal interests to the higher goal of a family well-being. On the other side, men are encouraged to develop ideas of manhood as unlimited empowerment (Wadud, 2006: 41). In the story, Noor's family background already forbids her to make many appearances in public. She is taught to be a good lady who serves her husband well. Sarfaraz is taught to become the head of the family and has all the authority in both domestic and public. This culture continues when Sarfaraz and Noor have got married. Noor is being separated from the public while Sarfaraz runs domestic and public matters.

Actually, in the Islamic religion, Allah never separates women from public. Instead Allah allows men and women to work in both fields domestic and public. Surah Al-Hujuraat verse 13 told about the obligation to know and to befriend with one another as Muslim.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The meaning:

“O mankind, We have created you from a man and a woman, and made you into nations and tribes, that ye may know one another.

Surely the noblest of you in the presence of Allah is the most cautious among you. Allah is the Knower, the Knower.”

Wadud says “The problem happened because of the split between personal Islamic identity and political Islamic policy” (Wadud, 2006: 40). The same case also applies to marriage life. Even though a woman has become a wife, it does not mean that she loses her right in public. Both husband and wife have to work and help each other for domestic and public matters.

The researcher chooses this short story because the woman and the man relations inside the story is unbalanced. Sarfaraz, as the Zemindar and also Noor's husband, feels that he has the authority on both, public and domestic. On the other side, Noor is described as a good wife because she does her marital duty well. Even though she is treated like a queen by her husband, she decides to do something she never done before. She goes outside her *hevali* and mingles with the villagers to collect information in order to lose her anxiety.

The researcher chooses the character of Noor as the object of research because she has limited access to the public. She is treated like a queen inside her home and gets all her needs. Behind all of those, Noor is not able to make any contacts with the public. She is prohibited to go outside her home. Her world is only inside her *hevali*.

The struggle of the main character here is how she tries to escape not only from the domestic area but also from the family tradition which has run from the past. The struggle of a woman is important to analyze because a woman is usually the type who just stays in a home or does not really notice the surroundings. Women are often afraid of men's power. They prefer to not speak up and live the way men's want (Wadud, 2006: 40). In the story, Noor, as the landlady, gets all the needs like beauty, wealthy, and luxury but behind all of those she has limited access to public which forbids her to take part in public matters or mingles with the villagers.

1.2. Research Question

As this research focuses on Noor's struggle and also her characterization in *Zemindar's Wife* short story, the question formulated in this research is “How is a woman struggle described in the story?”.

1.3. Objective of Study

Based on the question above, the objective of this study is to show the woman struggle inside the story.

1.4. Significance of Study

The research is significant to understand the concept of a woman struggle depicted in the story. The researcher finds that gender structures and hierarchy are the main causes of women's struggle.

1.5. Literature Reviews

As the researcher tries to find some literary analyses about *Zemindar's Wife*, she finds out that there are one analysis with the same work and one analysis with the same author:

The first review has the similar title written by Ghulam Mustafa Mashori (2015) in the ELF Annual Research Journal 17 pages 183-196 about the Subaltern studies in the short story created by Qaishra Shahraz, a Pakistani-British Muslim woman, titled "*Zemindar's Wife*". He analyses the messages inside the story. Shahraz hopes for human equality just like the story. Mashori uses the different theoretical visions of the critics (Guha, 1982; Spivak, 1988; Young 2003) of Subaltern studies. Subaltern studies is a critical approach to lift social justice upon the poor. The aim of the analysis is to represent the feudal system inside the story between Zemindar (the elite) and Younis and Kanis (the poor). By using the reading analysis method, the qualitative analysis focused on how Noor, the Chaudharani Sahaba, challenges and tries to change the feudal system. She acts like Benazir Bhutto in this story. She encourages the other women in her village to be brave enough for speaking their rights.

The second review has a similar author written by Tajul Mafakhir thesis under the title "*The Struggle of Zarri Bano Against Patriarchy in Qaisra Shahraz's The Holy Woman*" written in 2016. He analyzed the main character, Zarri Bano who struggles against the patriarchy and feudal

system by facing the oppression from men characters around her inside the story. This analysis used library research with note-taking technique and descriptive method. The researcher uses radical feminism theory by Kate Millet with the patriarchy concept. A radical feminist is a feminist theory which focuses on the woman struggling against male domination. This study reveals that the novel poetries in the woman differences experienced by Zarri Bano. She cannot marry a man, but she accepted to marry the man she loved to undergo her role as a holy woman and also keep the inheritance of her family. The researcher concludes that Shahzadi Ibadat has a positive and negative impact especially to Islam, but it is still used in Pakistan until now.

As for the researcher, she analyses the woman struggle portrayed inside the *Zemindar's Wife* short story which focuses on Noor, as the main character in the story. The analysis uses the theory of Islamic feminism. The first analysis focuses on Noor's position as a Muslim woman and also as a wife of Zemindar described in the story. The main analysis is to discover the struggle of Noor in the story. Islamic feminism is the theory which focuses on struggling towards women's right based on Islamic perspective. By using the Islamic feminism theory, the researcher tries to enter the concept of a jihad in Islam with Noor's struggle. The method used is descriptive-qualitative and library research with note-taking technique. The data comes from the short story collection *A Pair of Jeans*

entitled *Zemindar's Wife* written by Qaishra Shahraz and other sources related to the data.

1.6. Theoretical Approach

In analyzing the story, the researcher applies the Islamic feminism theory and uses feminist criticism. The theory is used to analyze the struggle of Noor, Sarfaraz's wife in the short story *Zemindar's Wife*. Feminist criticism is a movement for the recognition of women's cultural roles and achievements and also for women's social and political rights (Abrams, 2009: 110). They find the patriarchal society, a society which men are dominating women. This makes women lose their sense to be productive or to be creative.

Islamic feminism appears as the protest for West's claim that Islam religion supports the patriarchal system. Muslim women try to clear the misunderstanding for West's claim and also to break the traditional culture of Muslim women especially in Arabic. The Islamic feminism focuses on voicing the women's right upon the misread of Quran and Hadith. Cooke, in *Women Claim Islam*, says that a few women writers who have declared their own *jihad* against religious interpretations and histories that they consider being harmful to Muslims. Saying no to those who claim to speak for them, they are engaging in public debate about the proper roles and rights of Muslim men and women. Sometimes consciously, sometimes unconsciously, they situate themselves as Islamic feminists (2001: 57).

In the *Feminist and Islamic perspective*, Omaima Abu Bakr says that more specifically, the idea of ‘indigenous’ or ‘organic’ form of feminism meant using feminist tools of analysis to shift through the Islamic sciences—from the perspective of committed Muslim women (2013: 4). She also says that the main aim of Islamic feminists is to reform and reconstruction Islam religion so that women will have their rights back.

Based on the explanation above, Islamic feminism is the theory which focuses on the equity and justice between men and women in Islam. Equity is having a balance status or degree. Equity aims to balance the status of man and woman. A woman also has a power like a man. Meanwhile, justice is the effort of the equity. From both come the bravery which is the action. Women have to demand for the equity and justice so that women can become full agents in front of God (Wadud, 2006: 89). Allah has given all the humankind life, rights, and the obligation which balanced each other.

The central thought of Islamic feminist is based on Qur'an and Hadith. In the Quran, there is a verse called *An-Nisa* which means women. It becomes one sign that shows women have a special role in Islam itself. The mistake is relied on who interpreted it. Islamic feminism is needed in order to correct the misinterpreted Islamic law regarding the women issue.

The Islamic feminism theory used is the Islamic feminism theory by Amina Wadud. The researcher uses the Islamic feminism theory by Amina Wadud because she is the pioneer in articulating the Qur'anic ethos of God-human and human-human relations which are based on the theological principle of *tawhid* (the unity and oneness of God) (Al-Sharmani, 2014: 87). In this research, the researcher focuses on how Qur'an describes about woman matters. Besides, it also talks about the relationship between men and women.

Amina Wadud, one of the Islamic feminists, also feels the injustice between men and women in Islam, even how women are treated as an individual in families, and as a member of Muslim societies. The patriarchal system is overpowering all the parts. She also talks about "double talk" which means that "woman is not to a man as man is to woman". Too much double talk happens to counter articulation of genuine equality between women and men. The example:

"A man in the congregation said that men and women are equal in Islam. Islam has nothing against anyone becoming a leader. Whether they are five feet tall and weigh ninety-five pounds, or six feet four weighing two hundred pounds and whether they are male or female, if they are capable of being leaders, they can lead. Women simply cannot lead" (Wadud, 2006: 52).

The first speech begins with the term men and women are equal in Islam, but at the last speech, he says women simply cannot lead. There is a confusing statement upon this. How he says two things which have a different meaning.

Wadud says that it is more common to contribute to the victimization of women and other men by the ambiguity of double-talk. In the end, it is also intended to impress women that if she were truly Muslim, she should just remain satisfied with her rightful status (Wadud, 2006: 27). The word equal used in the double-talk actually keeps the men superior which simultaneously confirms male superiority.

In surah Adz-Zariyat verse forty-nine said:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

The meaning :

“And all things We have created in pairs so that you remember the greatness off God” (Adz-Zariyat: 49).

This verse tells about how Allah creates humankind. Allah creates women and men. Allah does not differentiate between men and women. In the Cambridge dictionary, a pair means two things of the same appearance and size that are intended to be used together, or something that consists of two parts joined together. It means that both women and men cannot live separately. Both need one another to undergo their lives. Not only men and

women, but also all the things that Allah created are in pairs, like animals, plants, and other creations.

Domestic violence often happens because the domestic domain is the private realm of male dominance where women must obey. Usually, in a Muslim family, women are taught to sacrifice or develop their personal interests to the higher goal of well-being family. On the other side, men are encouraged to develop ideas of manhood as unlimited empowerment (Wadud, 2006: 41). This makes men to think that they have the authority in both the public and private domain. Women are not considered as full agents with a perspective of total choice in their contributions (2006: 47). Women's role in the family stands as caretakers of every household.

In many cases, a good woman is associated with a good mother. This statement can bring a conclusion that the conception of women's sexuality and reproductive potential are meant to serve the household or the husband (2006: 128). This is how women become separated between public and private (domestic). Islamic feminist tries to re-read the Qur'an by giving Muslim women the chance to interpret Qur'an based on female-inclusive perspective in reforming the movements for women and men in modern Muslim societies. Another note added that their perspectives do not become secondary to the normative male social and epistemological privilege (Wadud, 2006: 88).

The concept of Islamic feminism has the similarity within the liberal feminism which wishes to make women become free from their domestic area. Wadud says that the origins of today's Muslim women's movements are much influenced by Western theoretical developments on women's rights and social justice. The difference between both is that Islamic feminism movement and source are based on Islamic theoretical origins.

Wadud put forward the gender jihad as the act of Islamic feminist movement. Gender jihad is the effort made by Muslim men and women to fight gender injustice happen to Muslim women. The other explanation is that gender justice is gender mainstreaming, the inclusion of women in all aspects of Muslim practice, performance, policy construction, and in both political and religious leadership (Wadud, 2006: 10). Women can struggle with their pen, think, mind, and knowledge. Some of the movements also used an open method that confronts the inequalities or injustice blatantly or chooses to struggle behind the shadow. The researcher uses the Islamic feminism theory to correct the unbalanced status that happened in *Zemindar's Wife* short story.

1.7. Methods of Research

1.7.1. Type of Research

The researcher uses a qualitative method. "Qualitative method is a method characterized by its aims used to understand some aspects of

social life. Its method in general words, rather than a number, as data for analysis” (Patton and Cochran, 2007: 2). This research explains the problem by analyzing the command data and the issue which are shown in the short story *Zemindar’s Wife*.

1.7.2. Data Sources

The researcher uses primary data and secondary data. *Zemindar’s Wife* short story is the primary data. The secondary data are the supporting sources related to the issue of research such as information on the internet, the journal, and the book.

1.7.3. Data Collection Technique

The researcher uses documentation technique to collect the data. Documentation technique is the observation or close reading that directly to the object of research to see more deeply to the object of research (Keraf, 2004: 104). Firstly, the researcher close-reads the *Zemindar’s Wife* short story and finds the plot as the indicators of the depth understanding of the story. Secondly, the researcher takes notes from the short story that includes the concept of woman struggle by underlining the text.

1.7.4. Data Analysis Technique

The researcher uses several steps to analyze the data. Firstly, the researcher classifies the data based on the sentences, paragraphs, and the words that contain the concept of woman struggle or anything related to

woman struggle. Secondly, the researcher classifies the data based on the concept of struggles that are done by the woman character, Noor, which is action and myth. The action includes the woman character interferes in public matters, goes outside from domestic, and divides the villagers' land documents and deeds. The myth includes the woman character argues with her husband and likened to Benazir Bhutto. Thirdly, the researcher divides the words, sentences, and paragraphs based on the theory concepts.

1.8. Paper Organization

This research consists of four chapters. The first chapter is the introduction of research. It consists of a background of the study, the research question, the significance of the study, literature reviews, theoretical approach, methods of research, and paper organization. The first chapter gives general information regarding the research. The second chapter consists of intrinsic elements in *Zemindar's Wife* short story. The third chapter discusses the analysis of the data. The fourth chapter consists of the conclusion of research and also the suggestion. The fourth chapter gives the answer to the research question.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1. Conclusion

From this analysis, the researcher answers the research question using the Islamic feminism theory by Amina Wadud. The Islamic feminism theory is a theory which focuses on giving back a Muslim woman's right in accordance with Qur'an and Hadith. In the story, Noor is treated like a queen inside the home but there is an inequity of relation between Noor and Sarfaraz. She is not allowed to make many public appearances and she has to be inside the *hevali* all the time. This is what is called patriarchy. Actually, in Islam, the patriarchal system is not mentioned in any of the verses. Instead, men and women are mentioned having the same obligations and rights as Muslims. The inequity happens because of the culture in Muslim families.

From the research, *jihad* or struggle by Noor is divided into struggling for equity and struggling for justice. The struggle of Noor is to take part in public matters, she enters her husband office for the first time and interferes in Sarfaraz business. The second is to exit from home, mingle and discuss with the villagers. The third is to divide the villager's land document and deed.

The title *Zemindar's Wife* itself shows how a wife or any other women can interfere in public matters. They can do what they want to do

and not confined in the domestic area. The author wants to deliver a message to all Muslim women that they should not be trapped in the domestic area during their lives. A woman also can give influence to the public area. The other message is the boundary between the rich and the poor should be removed.

4.2. Suggestion

Women oppressions as gender injustice practices not only happen to Western women but they also happen to Muslim women. Many theories, practices and proofs are being forwarded to fulfill the gender equity. *Zemindar's Wife* is one of the short stories that discuss gender inequity. The researcher uses the Islamic feminism theory that focuses on equity and justice in this research. For the future researches, this short story can also be analyzed by using other theories such as masculinity, semiotic, and liberal feminism theory.

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